

“I Secretly Relished That Delicious Feeling of Excitement”: A Rhizoanalysis of Teacher-Student Attraction

Tara Star Johnson

In my pilot study of teacher-student sexual dynamics in five preservice teachers' high school classrooms, one piece of data stood out from among the rest of the interview transcripts, field notes and email correspondence—not as an aberrant outlier; the content, feeling attracted to a student, echoed across the data set. Rather, this one journal entry from Sandra (a pseudonym), a graduate student seeking secondary English certification, encompassed much of what I was hoping to learn about in my research: her description of the attraction, her speculation about what implications it had for her teaching, and her theorization of why it occurred. By focusing on Sandra's journal entry, I am exercising Geertz's (1991) notion of “power in reserve” (p. 191): selecting the *best* data with the understanding that there are dozens of other quotations that I could have used in the exemplar's stead. Such a juicy, well-articulated gem was ripe for scrutiny, so I set out to find a process of analysis and a means of representation that would be worthy of it. Rhizoanalysis, a method of data analysis inspired by Deleuze and Guattari's (1987) rhizome figuration, and the poetic representation of data that Richardson (1993, 2002) has modeled seemed appropriate for reasons I will outline next.

Rhizoanalysis

My first exposure to Deleuze and Guattari's (1987) work during a graduate course in theory left me feeling defensive and a little dazed—I just didn't *get* it, their subversive and irreverent transgression of the humanist discourse through which Westerners like my participants and me are culturally inscribed and within which we are inextricably embedded. I was intrigued, though, and I wanted to join in on Deleuze's critique of philosophical giants as described in the foreword of *A Thousand Plateaus*:

What got me by during that period was conceiving of the history of philosophy as a kind of ass-fuck, or, what amounts to the same thing, an immaculate conception.

I imagined myself approaching an author from behind and giving him a child that would indeed be his but would nonetheless be monstrous. (p. x)

I, too, would like to sow a bastard seed that in turn becomes a thorn in the traditional patriarchal discourse that bore and continues to bear upon me—an illegitimate way of thinking that nevertheless insists on being seen and heard as it crops up and flourishes, weedlike, in spaces that support no civilized growth. My research has already proven to be thorny in its breaching/breeching of the elephant in education's closet that has been assiduously ignored in educational research. I hope to open the door for teachers and teacher educators to have conversations about how sexual dynamics play out in the classroom, with the long-term goal of creating a space within the larger framework of teacher education discourse such that bodily knowledge is considered along with pedagogical and content knowledge as a necessary component of teacher training and professional development. However, although most of my colleagues agree that the silence surrounding sexuality in education needs to be addressed, few are willing to open that door for fear of what might come out. Deleuze and Guattari's (1987) figuration of the rhizome aptly suits this wild, uncontainable (and, for humanists, untenable) possibility.

Deleuze and Guattari (1987) contrast their crabgrass-like rhizome figuration to the arborified tree-and-root system of hierarchical dispersion of power as it functions in humanist discourses:

Unlike trees or their roots, the rhizome connects any point to any other point, and its traits are not necessarily linked to traits of the same nature. . . . It has neither beginning nor end, but always a middle (milieu) from which it grows and which it overspills . . . the rhizome pertains to a map that must be produced, constructed, a map that is always detachable, connectable, reversible, modifiable, and has multiple entryways and exits and its own lines of flight. (p. 21)

This continual interconnection of people and locations is an alternative way of looking at human relations—as something without beginning or end, a web-like fabric which can be entered into and escaped from at multiple points: “Any point of a rhizome can be connected to anything other, and must be. . . . A rhizome ceaselessly establishes connections between semiotic chains, organizations of power, and circumstances relative to the arts, sciences, and social struggles” (p. 7). The rhizome's interconnectedness is its strength; it is impossible to destroy because there is no root, no source, that engenders its lines of flight:

A rhizome may be broken, shattered at a given spot, but it will start up again on one of its old lines, or on new lines. . . . These lines always tie back to one another. That is why one can never posit a dualism or a dichotomy, even in the rudimentary form of the good and the bad. (p. 9)

Educational researchers (Alvermann, 2000; Bowles, 2001; St.Pierre, 1997) have found the rhizome a useful figuration in thinking about their data. Alvermann (2000) used rhizoanalysis, “a method of analyzing texts that allows us to see things in the

middle” (p. 118), to see her previously-analyzed data of adolescents’ discussion about literature in a new light:

Looking for middles rather than beginnings and endings makes it possible to decenter key linkages and find new ones, not by combining old ones in new ways, but by remaining open to the proliferations of ruptures and discontinuities that in turn create other linkages. (p. 118)

Alvermann looked at the linkages between the texts her participants were reading and the social context of their reading, particularly the world of popular culture: “[I]t is how texts function outside themselves that is of interest. This interest stems from the belief that texts, like rhizomes, connect with other things (e.g., readers, other texts, contexts)” (p. 117). Once she had created a rhizomatic map of these linkages, she laid the original “tracing,” her first analysis of the data, back on the “always becoming map,” and thus was “in a position to construct new knowledge, rather than merely propagate the old” (p. 117). She then was able to see “the breaks and ruptures that become visible” (p. 117), in this case, the silence surrounding sexuality, race and class in her participants’ discourse that she had not previously noticed.

Bowles (2001) followed Alvermann’s (2000) method in her dissertation, a deconstructive rhizoanalysis of special education students’ literacy practices: “Like Alvermann, using rhizoanalysis to think differently about pieces of data I collected during this study has helped me make new connections, connections I was unaware of until writing these sentences” (p. 236). Her process of analysis employed the software program *Inspiration* as a means to follow her lines of flight as she brainstormed about her data, producing web-like maps. This process was not always forthcoming, though:

There were times, however, when sitting at my desk staring at the computer monitor did not result in the irruptions and lines of flight that I imagined rhizoanalysis should involve. Too much of a focus on the daily grind led to a sort of mental constipation that was often only relieved by trips to the university. (p. 136)

For Bowles, listening to music on the commute to school freed her mind to pursue lines of flight, thinking that she later crafted into a series of rhizo-poems (my term) that captured her nomadic linkages among data, song, and self.

St.Pierre (1997), too, finds the rhizome a fitting figuration, particularly in thinking about how writing often ends up in places that authors never conceived of at the start:

[B]ecause it [rhizomatic writing] has given up on intentions, it cannot see very far down the road. It stalls, gets stuck, thumbs its nose at order, goes someplace the author did not know existed ahead of time, stumbles over its sense, spins around its middle foregoing ends, wraps idea around idea in some overloaded imbrication that flies out of control into a place of no return . . . Writing, then, is an exquisitely brazen, ethically astute rhizome that deterritorializes subjects and method. Rhizomatic, nomadic writing, in fact, writes its authors. (p. 414)

I find this notion of writing as brazen, thumbing its nose at order, and taking us to places from which we cannot return rather seductive and intriguing—certainly in keeping with my desire to disrupt academic discursive norms that discourage the illegitimate creative voice.

Richardson (2000) encourages researchers to think of writing as a part of the inquiry process: “[W]riting is not just a mopping-up activity at the end of a research project. Writing is also a way of ‘knowing’—a method of discovery and analysis” (p. 923). Having been schooled to think of writing as the final step in the research process, a means of transmitting what was pre-organized in my mind onto the page, sitting down at my computer with only a nebulous idea of what might transpire was both freeing and frightening because tightly-controlled Tara (well, in terms of my writing habits, anyway. My scholarly routines may be the last humanist bastion that I undermine in my effort to deconstruct myself) had *never worked this way before*. Giving myself over to the rhizome, abandoning the familiar roots-trunk-leaves methodology of the traditional data description-analysis-interpretation (Wolcott, 1994), freed my thought—took me to places I might not otherwise have gone.

I’m still somewhat ambivalent about the process of rhizoanalysis. Like Alvermann (2000), I wonder “whether or not this was an analysis meant for application. Would it have been better to consider rhizoanalysis in the abstract only?” (p. 125). This is a good question, because as I was reading about her rhizomatic wandering from her data to popular culture, it resonated with how I might describe my mental musings as I write and interpret my data. Maybe this process of rhizoanalysis, of map-making, is just a way to concretize that mental process that we find so difficult to describe when we talk about how we actually transformed (Wolcott, 1994) our data. Is it a legitimate method of analysis? I don’t know—but then my poststructural tendency to explore the illegitimate might make that a moot point. Rhizoanalysis might be the very bastard child to thumb her nose at traditional research methods that I can conceive.

Method

The journal entry under analysis here was elicited after my participants, five preservice teachers with whom I worked in my capacity as university supervisor during their student teaching practicum, met together for an hour-long focus group discussion about the sexual dynamics they were experiencing and dealing with in their classrooms. They were required to submit a weekly e-journal to me as a means of communication during the ten-week practicum (I replied in the text of their email in capital letters and sent it back to them), and I asked them to write specifically about issues of sexuality in the entry following the focus group discussion. Sandra’s e-journal astounded me—not for its eloquence, which I had come to expect of her writing; she was an exemplary student. Rather, I had not expected composed, intelligent, introspective Sandra to have flights of fancy about a student. I had always identified with Sandra’s listening, reflective stance, but her entry brought up all kinds

of resonant memories from my teaching days that cemented our similarities. Although Pillow (2003) warns against this very identification in her critique of reflexivity, arguing that rendering our participants as familiar prevents “the difficult and often uncomfortable task of leaving what is unfamiliar, unfamiliar” (p. 177), the sameness of our experiences warranted further exploration.

I wanted to preserve Sandra’s e-journal for posterity, but dumping the single-spaced, 2 ½ page entry into an article in its entirety would have likely stretched my readers’ patience, and I wished to avoid the accusation of being too lazy to do the work of condensing it myself. Therefore, I adopted Richardson’s (1993, 2002) method of creating poetry out of her data. Like Richardson (1993), I believe poetry can be an evocative and powerful means of representing data:

By settling words together in new configurations, the relations created through echo, repetition, rhythm, rhyme let us hear and see the world in a new dimension. Poetry is thus a practical and powerful means for reconstitution of worlds. It suggests a way out of the numbing and deadening, disaffective, disembodied, schizoid sensibilities characteristic of phallogocentric social science. (p. 705)

In designing my data poem of Sandra’s journal entry, I wanted to preserve the dialogism—Sandra’s writing and my responses to it—to show the rhizomatic linkages between her story and mine. Therefore, I offset stanzas of my words in a different font (I decided against keeping my words in capital letters as they are in the original because I did not want to draw attention to my language over Sandra’s). All of the lines, including italicized emphasis, are taken directly from the entry, though sometimes re-ordered to fit the confession-justification-theorization flow of the poem’s organization.

After completing the data poem, I followed Bowles’ (2001) method of using *Inspiration* to make a map of the rhizomatic thinking engendered by the poem. Starting with “Sandra’s journal entry” as the main cell, I brainstormed the key points in the poem, represented with ovals linked by solid lines, and then pursued lines of flight, represented with clouds linked by dashed lines, that were rhizomatic offshoots—points of exit—from the poem. Offshoots included other texts I have been reading, my own personal experiences that resonated with Sandra’s, and my concerns about the effect of my research on my participants (see Figure A).

Representations and Discussion

“Secretly Delicious Excitement,” the data poem below that I created from Sandra’s journal entry and my in-text response to it, begins with a “deep breath” as Sandra prepares to confess her secret attraction to one of her students. She then describes the onset of the attraction and her embodied feelings of nervousness and excitement in his presence—feelings I could relate to because “I felt (dirty about) them too.” Next she justifies the attraction as “harmless,” a “bit of fun” that helps her “develop a better relationship with him.” Finally she theorizes where the “fascination” came from, citing the age-old teacher-student dynamic and her raised

consciousness about sexuality that was an outcome of her participation in the research project. This last point made me wonder whether I should have been so dismissive of a colleague's critique of my project as potentially dangerous.

Secretly Delicious Excitement

1. The Confession

Here goes (Deep breath.)
 Over the past few weeks
 I have developed something of a fixation
 —Let's call him Dave—
 One day I looked up and he was *there*
 In ways that he hadn't been before
 All of a sudden I saw him in a whole new light

 I began looking for him as I walked through the halls
 Even getting a little nervous before going into the classroom
 Every time the class turned in papers
 I harbored a secret hope that he would include
 A little message for me
 I secretly relished that delicious feeling of excitement
 I feel like a dirty old man talking about this

Just think about where those feelings are coming from
 Imposed by a repressed, Puritanical society
 I know exactly the feelings you're talking about
 I felt (dirty about) them too

II. The Justification

The fact that I couldn't stop thinking about him
Totally freaked me out
 Because it really *didn't* bother me
 In a lot of ways that I thought it should

 I would never act on any of these feelings
 I am nine and a half years older than Dave
 (I know because I looked up his birthday! Aggh!)

I have no fantasies about the future
 It simply adds a bit of fun to my day
 The positive feelings I have
 Help me to develop a better relationship with him
 I think of it as harmless

I looked up a birthday on the school rolodex
To make sure he was legal—
Thus I could entertain my fantasies a little further
I felt delightfully wicked and naughty,
There in the school office!

III. The Theorization

I wonder whether,
Without two particular factors in place,
This fascination would ever have developed
The teacher-student dynamic fantasy
Is as old as schools themselves
A power imbalance is a universally known aphrodisiac
We're fooling ourselves to pretend that it only happens
On the student end of things

The other is all the talk in our group
The conversations around teacher-student sexual dynamics
Raised my consciousness
of us as bodies in the classroom
This is not to say that I wouldn't have
Picked up on Dave's attractive guy status
Without these factors,
But I definitely think they contributed

One of my classmates voiced the concern
All this talk about sexuality would give y'all ideas
I dismissed it as foolish,
Thinking it was better to talk openly
Than pretend the dynamic doesn't exist
But maybe she had a point?

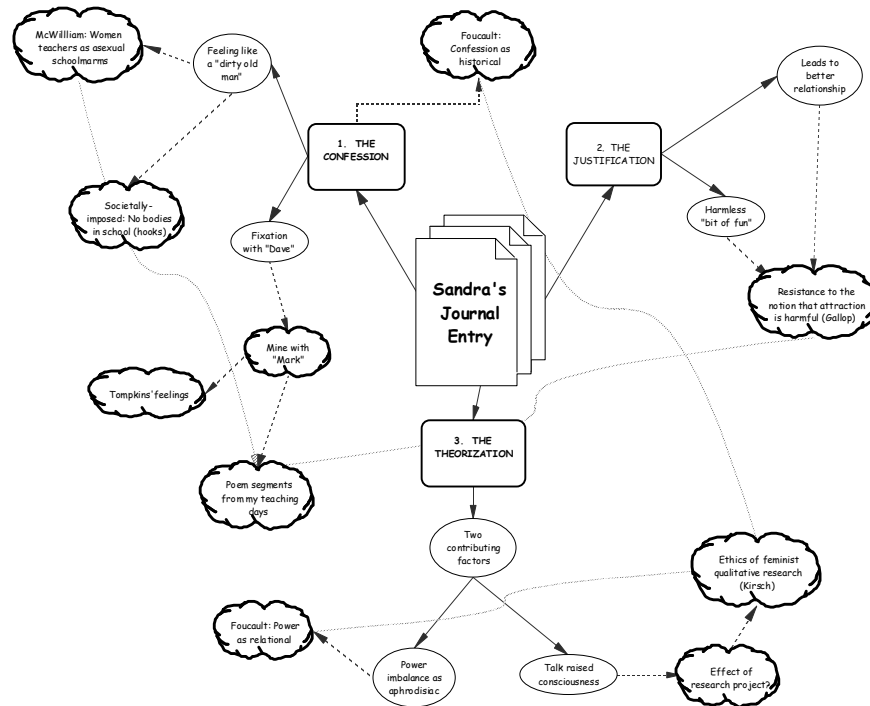


Figure A. Representation of rhizomatic thought generated by Sandra's journal.

The *Inspiration* web in Figure A represents my rhizomatic musings about “Secretly Delicious Excitement.” Sandra’s “deep breath” signaled a confession to come, which made me think of Foucault’s (1976/1978) description in the first volume of *The History of Sexuality* of how the use of the confession evolved from the church to the field of medicine (e.g., in a therapy session) as a means to renounce the sinful self:

[E]verything had to be told. A twofold evolution tended to make the flesh into the root of all evil, shifting the most important moment of transgression from the act itself to the stirrings—so difficult to perceive and formulate—of desire. (p. 19)

In feeling desire for one of her students—even though she hadn’t acted on it—Sandra had transgressed the norms of teacher behavior, and I functioned as her confessor: not as a priest performing absolution, but more like a therapist assessing the degree of normalness or pathology of her desire.

Sandra's feeling "like a dirty old man" also piqued my interest as a feminist; that she genders desire as something only a man should feel, and only a dirty old one at that when it comes to young students, resonates with McWilliam's (1996, 1999) critique of the gendered teacher-body. A feminist framework helps to explain why we associate feelings of sexual desire with masculinity and why it feels wrong, *dirty*, to be attracted to students. Hooks (1994) discusses how patriarchal norms of the body-less, asexual teacher limits our capacity to engage our students wholly.

As Sandra proceeded to describe her fixation with "Dave," a senior in her honors class, I was reminded of a similar fascination I had during my last semester of public-school teaching with a student whom I'll call "Mark." I had written a couple of poems about Mark at the time—harmless flights of fancy that I only shared with a select few friends (there's that Western compulsion to confess again) and saved in my file of poems that serves as a sort of personal journal for me. I dug them out of the recesses of my computer/memory and smiled nostalgically upon rereading them, this time through the lens of Sandra's experience. Note the similarities in the poem pieces I spliced together here—the confession, the birthday-search, the hallway:

I hear tell of your legendary penis;
All outward indications appear to support the rumor,
But I confess I'd like to see for myself
Just how much satisfaction a boy of seventeen can give
(*Note to self: Check rolodex for birthday)

I wonder if the charged chemistry I feel
Is mirrored in your own desire
I see your height in the hallway
And I'm torn between flashing a smile
That could easily be interpreted as more
Or just looking in your general direction
To see if maybe you're noticing me

With rhizoanalysis, it's difficult (and, I think, that's the beauty of it) to know where the boundary between participant and researcher is; did this journal begin with Sandra's confession? Or with my reading of it? Or with the experiences that led to my interest in teacher-student dynamics? Though the journal entry arbitrarily occupies the central space in my diagram, there are multiple points of entry, manifold lines of flight to pursue.

Another tangential line of flight linked to the reminiscences inspired by Sandra's journal was my reading of Tompkins' (1996) memoirs of her experiences from grade-school student to university professor. In a chapter of "postcards from the edge" addressed to various university colleagues and students, she includes the following letter:

Sometimes the feelings I have toward my students are romantic. It's like being in love. You know how when you're in love or have a crush on somebody, you're

always looking forward to the next meeting with desire and trepidation—will he or she be glad to see me? . . . Am I the only person who feels this way about teaching? (pp. 144-45)

Every time I read this passage I want to cry out in response, “No, you’re *not* the only one!” One of the goals of my work is to provide a space for teachers to join my chorus, singing the realization that none of us is alone in merging passion and desire in teaching.

However, there isn’t much space in education to conceive of embodied teacher desire in terms other than dirty-old-man lust. The Cartesian mind-body duality that pervades education is at work here, leaving no place for bodies in a system that privileges the mind (see Butler, 1990; Grosz, 1994; and McWilliam, 1999 for feminist critiques of the mind-body split). But when Sandra justified her attraction as harmless and fun, she seemed to be resisting the notion that there is no place for bodies—especially desiring teacher bodies—in school. I believe her taking up this discourse of resistance was in part enabled by her participation in this research project, where I encouraged reflection about the source and effects of these desires. As O’Brien (2000) says,

What is needed is a way in which to better understand the myriad sexual and nonsexual desires which are an integral aspect of the pedagogical exchange. Such desires should not be cataloged and clearly defined, but should instead be accepted as shifting and uncertain, productive and repressive, pleasurable and oppressive. At the very least, the sexualized body in pedagogy must no longer be simply dismissed as deviant. (p. 51)

Without the space to talk freely about teacher-student attraction as something other than pathological (see Gallop, 1997 for a psychoanalytic discussion of how teaching is like sublimated sex), Sandra would have likely suppressed those feelings—a suppression that in a Freudian sense is unhealthy, as desire will find its psychic outlet *somewhere*—maybe not a safe place—if it’s not dealt with and understood. As Wearing (1998) argues,

[I]ncreased and perpetual control over emotions, without the opportunity for emotional release . . . can result in emotional-somatic responses which are problematic for health. Feminist and poststructural theories are helpful here in suggesting that both men and women can and should refuse what they are told by society they should be and feel . . . This applies especially in the use of one’s body and in the positive expression of emotions. (p. 126)

Suppression of desire is not just an emotional health issue for teachers. Hooks (1995) argues that the silence surrounding sexuality allows teachers to hide actions that might be inappropriate: It is “important not to deny erotic feelings between teacher and student, [because] that denial precludes the recognition of accountability and responsibility” (p. 38).

When Sandra theorized that the power imbalance inherent in a teacher-student relationship is an aphrodisiac, my first inclination was to assume a student-to-teacher

direction, thinking students' attraction to their teachers is partly a function of their desire to possess or subdue their teachers' power over them. But when Sandra wrote, "We're fooling ourselves to pretend that it only happens on the student end of things," I was reminded of Foucault's (1976/1978) conception of power as relational, coming both from above and below. Sexuality is one site where power gets dispersed:

It [sexuality] appears rather as an especially dense transfer point for relations of power: between men and women, young people and old people, parents and offspring, teachers and students, priests and laity, and administration and a population. (p. 103)

Thinking of power as not only residing in Sandra (to fantasize about Dave) but in Dave (to make her nervous and giddy)—and how that power circulates between them and feeds their teacher-student relationship—opens up new ways of conceptualizing the "power imbalance" inherent in classrooms. As O'Brien (2000) says in her critique of the overly simplistic "lecherous professor" (a.k.a. "dirty old man") discourse that construes power as only top-down, "[T]he power of the teacher is only relative to the power which the students themselves grant" (p. 47).

My final rhizomatic journey began with Sandra's speculation that the research project itself had raised her consciousness about teacher-student dynamics and bodies in the classroom. I had blithely conducted my research thinking that open discussion about sexuality would be a healthy disruption of the silence and repression that I believe is partly to blame for the unethical teacher-student relationships that do occur when teachers cross the line from pedagogical eroticism to pedagogical abuse (see McWilliam, 1996 for a discussion of this distinction). A colleague in the qualitative research course in which I designed this pilot study told me that talking about sex and sexuality might give my participants ideas, but I dismissed her warning as akin to the misperception that discussing birth control will make teenagers more promiscuous (Fine, 1992). However, as Richardson (2000) says, "No textual staging is ever innocent" (p. 925). Though she was speaking of the choices sociologists make in representing their research, I think the same applies to research projects in their entirety; Sandra's disclosure reminded me that I need to question my own motives—and the possible negative outcomes—of my work. In my efforts to mitigate the researcher-participant hierarchy and develop the close relationship with Sandra that I felt was necessary to establish trust—principles of feminist research as outlined by Kirsch (1998)—I may have encouraged her to entertain flights of fancy she may not otherwise have had.

I am elated that Sandra's consciousness was raised because I think the silence surrounding sexuality is a rotting elephant we ignore to our detriment in teacher education. However, freeing teachers from their secret guilt could have some dangerously normalizing effects as well—once we say it's harmless to fantasize about students and theorize that the attraction is a predictable outcome of teaching, it might not be such a stretch for teachers to act on those fantasies and thus cross that Maginot

Line between eroticism and abuse. Sandra seems to have that boundary firmly in mind in saying “I have no fantasies about the future,” but I suspect that infamous liaisons like Seattle’s Mary Kay LeTourneau with her sixth-grade student may have started as innocently. A goal of mine in future research is to explore why and under what conditions harmless attractions of the kind Sandra confessed to me become something dangerous. This insight will be valuable in postmodern classrooms where we can no longer deny the presence of teacher bodies as integral to the educational context.

Coda

The irony of writing a tidy closure to seal off this manuscript when I propped a wild ass-fucking of tradition to begin with is not lost upon me. However, I realize that bastard children have to make some concessions if they want to be heard, and thumbing my nose would become mechanical if that’s all I ever did. My research interest—sexual dynamics in secondary classrooms—is monstrous enough without adding complete disregard for the conventions to the womb. That being said, it occurs to me that in today’s conservative political climate where positivistic, “evidence-based” research is hegemonic, we qualitative bastards are going to have to redouble our efforts to extend our rhizomatic lines of flight into the social sciences. If we do not, if we conform to the containment measures being imposed upon our creativity, our discipline’s hard-won legitimacy will be seriously jeopardized.

References

- Alvermann, D. (2000). Researching libraries, literacies, and lives: A rhizoanalysis. In E. A. St.Pierre & W. S. Pillow (Eds.), *Working the ruins: Feminist poststructural theory and methods in education* (pp. 114-129). New York: Routledge.
- Bowles, S. N. (2001). *Deconstructing disability and (special) education: A rhizoanalysis*. Unpublished Dissertation, The University of Georgia, Athens. Available at: <http://purl.galileo.usg.edu/uga%5Fetd/bowles%5Fsteffanie%5Fn%5F200112%5Fphd>
- Butler, J. (1990). Subjects of sex/gender/desire, *Gender trouble: Feminism and the subversion of identity* (pp. 1-34). New York: Routledge.
- Deleuze, G., & Guattari, F. (1987). Chapter 1: Introduction: Rhizome, *A thousand plateaus: Capitalism and schizophrenia* (pp. 3-25). Minneapolis, MN: University of Minnesota Press.
- Fine, M. (1992). Sexuality, schooling, and adolescent females: The missing discourse of desire. In M. Fine (Ed.), *Disruptive voices: The possibilities of feminist research* (pp. 31-59). Ann Arbor, MI: The University of Michigan Press.
- Foucault, M. (1978). *The history of sexuality: Volume I: An introduction* (R. Hurley, Trans.). New York: Vintage Books. Original published in 1976.
- Gallop, J. (1997). *Feminist accused of sexual harassment*. Durham, NC & London: Duke University Press.
- Geertz, C. (1991). The social scientist as author: Clifford Geertz on ethnography and social construction (Gary Olson, Interviewer). In Gary A. Olson & Irene Gale (Eds.), *(Interviews): Cross-disciplinary perspectives on rhetoric and literacy* (pp. 187-210).

- Carbondale, IL: Southern Illinois University Press.
- Grosz, E. A. (1994). *Volatile bodies: Toward a corporeal feminism*. Bloomington, IN: Indiana University Press.
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York: Routledge.
- hooks, b. (1995). In praise of student/teacher romances. *Utne Reader*, 68 (Mar-Apr), 37-38.
- Kirsch, G. E. (1999). *Ethical dilemmas in feminist research: The politics of location, interpretation, and publication*. Albany, NY: State University of New York Press.
- McWilliam, E. (1996). Seductress or schoolmarm: On the improbability of the great female teacher. *Interchange*, 27(1), 1-11.
- McWilliam, E. (1999). *Pedagogical pleasures*. New York: Peter Lang.
- O'Brien, S. (2000). The lecherous professor: "An explosive thriller about naked lust, perverted justice and obsession beyond control". In C. O'Farrell & D. Meadmore & E. McWilliam & C. Symes (Eds.), *Taught bodies* (pp. 39-55). New York: Peter Lang.
- Pillow, W. S. (2003). Confession, catharsis, or cure? Rethinking the uses of reflexivity as methodological power in qualitative research. *International Journal of Qualitative Studies in Education*, 16, 175-196.
- Richardson, L. (1993). Poetics, dramatics, and transgressive validity: The case of the skipped line. *The Sociological Quarterly*, 34(4), 695-710.
- Richardson, L. (2000). Writing: A method of inquiry. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 923-948). Thousand Oaks, CA: Sage.
- Richardson, L. (2002). Poetic representations in interviews. In J. Gubrium & J. A. Holstein (Eds.), *Handbook of interview research: Context and method* (pp. 877-892). Thousand Oaks, CA: Sage.
- St.Pierre, E. A. (1997). Circling the text: Nomadic writing practices. *Qualitative Inquiry*, 3(4), 403-417.
- Tompkins, J. (1996). *A life in school: What the teacher learned*. Reading, MA: Addison-Wesley.
- Wearing, B. (1998). *Leisure and feminist theory*. Thousand Oaks, CA: Sage.
- Wolcott, H. F. (1994). *Transforming qualitative data: Description, analysis, and interpretation*. Thousand Oaks, CA: Sage.

Tara Star Johnson is a doctoral candidate in women's studies and qualitative research certifications in the Department of Language Education, College of Education, The University of Georgia, Athens, Georgia.